seeds of prickly palmettos. They pile these in a mortar, boil them in water from time to time, and press them as stated above. Others spin cotton, which occupation they resume at night by the fire. They also take care of the sick, and for that they apply themselves to learning the medicinal plants which are good for the illnesses. They have some excellent remedies which are very effective. We will someday know more about them, if it pleases God. Nevertheless, neither the men nor the women wear themselves out with work.

CHAPTER IX

Their Drinking Parties

We will not call them feasts because they only hold their debaucheries to drink and to get drunk, both the men and women. They just call them ouicou, which is the drink that they make from cassava, as strong as they can for these occasions. They hold them nearly every day in various places for various reasons. The most famous drinking party is for war. They hold one when the man and woman have their first male child. They likewise celebrate when they cut off all the hair of their children for the first time. Also when their boys are growing up and attain their adolescence they make them fast, and then hold a celebration. The young men in question capture a Mansfénix or merlin or some other bird of prey and feed it for some time preceding the celebration. Then, everybody being assembled, the father of the young man takes the bird and kills it on the head of his son, and having crushed and ground the body of the bird, puts it into water. Then, after slashing the body of his son with agouti teeth or something else until the blood comes, he bathes and rubs him with this water. Afterwards they make the young man lie very straight in a bed which is hung from the top of the hut, and he must maintain this posture, or else (they imagine) he will become deformed. If he should bend over, he would remain bent, if he should bend a leg, the leg would always remain bent. They also make him fast for too long a time. Next, they dry the heart and feet of the bird and hang them around his neck. For some, who are stronger, they mix a great deal of pimento with the water of which we spoke, and make them eat the bird's heart, and imagine that that will make the boys valiant.

574 he leaves. They observe some of these ceremonies for Father Raymond when he goes to see them.

[68] CHAPTER X

Their Commerce

439 They trade with everyone with whom they are at peace. But their trading does not involve much of value, and they do not ask for much. When they come to see us they bring tortoises, pigs, chickens, parrots, fish, pineapples, cotton hammocks and other works of theirs. In exchange we give them axes, bill-hooks, knives, cloth to make sails for their pirogues, glass beads, crystals, and other begatelles. When they have more of these tools than they need, they carry them to other Caribs of the islands or mainland and exchange them for caracolis, green stones (which are good against serious illness), or other similar things. That is the extent of their commerce or trade.

[177] Previously, when they had no commerce with the Europeans, they used stone axes and knives. They made their fish-hooks from scales of the tortoise, or, probably, from the border shell, which is harder than the other scales. One still sees these old instruments among them, although they no longer use them.

CHAPTER XI

Their War, Enemies and Weapons

624 [726] Our Caribs do not make war properly speaking, since they never fight a pitched battle but make surprise raids. Also, they hardly attack those who are on their guard unless they have a tremendous advantage in numbers. They have chiefs chosen from the most valiant and from those who have killed the most enemies. They do not choose young men, even if they are the sons of old chiefs. They choose mature and courageous men, whom they esteem a great deal while they still have all their strength, but to whom they no longer pay any attention when they become old. There are two at present

624 at Dominica, [69] one of Basse-Terre called Oukalé, known to the French as Hamichon; the other of Capesterre called Halannena, and known to us as The Baron. He is the host of our Father Raymond. Outside of war, the chiefs have no authority over the others.

721 When they intend to go to war, the chief who has undertaken it
[203] gives a drinking party and harangues the guests to excite them. Or else he sends his children around to all the carbets to announce the day of assembly and departure. They do not force anyone to go. They leave from Dominica in eight or ten pirogues armed in their fashion for war; they take along women only to cook and serve them, and leave them on some islet while they go to the encounter. If they have an important war, as when they invade the mainland to fight the Allouagues, they pick up warriors in passing from Martinique, Saint Vincent, Grenada (and Galibis), and form a rather powerful army, if they join courage and direction to number.

● 726 They rarely attack at night for fear they will kill each other, but rather attack at daybreak. They all give a horrible cry, which startles those who are not prepared for it. They readily fight in bright moonlight. Before the combat they consult the boye, who asks his demon what the fortunes of war will be. If they besiege their enemies, it is not for long, for they raise the siege by noon or night of the same day they start it. They have an implacable hatred of the Allouagues, a certain people of the mainland, and of the allies of the Allouagues who live on the island of Trinidad or by the rivers of the mainland, where there are innumerable nations. Sometimes our Caribs surprise the Allouagues, kill some of them and take prisoners. They eat the men, and make slaves of the women. The Allouagues render them the same service, often attack them, and give them no more gentle treatment.

726 They also make war with the English, with whom, however, they
648 tried to make peace, but which they were not able to achieve. Since the English never cease to kill them or make them slaves, they do the English as much harm as they can. They look for them in the islands they inhabit, especially at Antigua, which is a neighboring island, and kill and abduct them. We shall say [70] something in another part [of this account] of the war they had with us.

Before the French and English came to these islands, they harassed the Spanish, particularly on the island of Saint Jean de Portorico

726 [Puerto Rico?], which, however, never belonged to our Caribs. One
648 of the natives of Dominica told Father Raymond of a raid in which they captured a large number of Negroes and butchered one of our Fathers and smoked him to eat, but he had aroused in them such a
[266] reluctance that they never dared eat him. The narrator affirmed that he was one of those present at that occasion. For some time now they have abstained from eating the flesh of Christians.

411 Their weapons are the boutou and the bow and arrow. The boutou is a sort of flat club, square at the end, 2 inches thick and 2 1/2 or 3 feet long, made of green wood, brazilwood, letter(?) wood, or some other very heavy and massive wood. They cut a design on
[531] the end with their knife and fill it with wet mouchache, which is fine manioc flour, for a rather pretty effect. Whoever is hit full force with this club is crushed. Their bows are made of brazilwood, which is rather stiff. Their cords are made of pita. Their arrows are made of certain smooth stalks that grow at the tops of reeds and which are tufted. These stalks are very light; and at the end of them they put a shaft of green wood or other very hard wood, and make notches on it as on a saw, only bigger so that the arrow cannot be withdrawn without tearing the flesh around it and enlarging the wound. They also use the spiny tail of the ray for arrow tips. They rarely use iron. They poison the arrow with a venom so malignant that without a prompt remedy one dies of the smallest wound. They feather their arrows with parrot feathers or with others. To start fires they shoot arrows wrapped in flaming cotton.

727 After the combat, they pillage thoroughly. If there are any dead
266 enemies they eat the arms and feet, and smoke the rest for their return home. If they have taken any prisoners, they keep the males to be killed and the females to [717] enslave. Each piece of plunder belongs to the one who takes it. When they want to kill an Allouague, the one who captured him holds a drinking party and invites his friends. They tie the unhappy captive in a bed and starve him for a long time. When everyone is assembled his master leads the captive in and delivers the first light blow with his boutou and the others then follow suit. After beating him to death, they cut him into pieces and eat part of him at the time. Each one carries a piece home which he eats with his family in great solemnity.

627 When one Carib kills another, they have no other justice but what vengeance the parents of the killed man take, if the guilty one does not pacify them with presents.

4. Warfare

726 The Caribs never go to war openly against their enemies, but only attack them by surprise. Nevertheless, they make great preparations, assembling many pirogues and canoes. They only take one woman into each boat to comb their hair and paint them, as well as to prepare their food. Finally they arrive at the place agreed upon. If they are discovered they utter cries which terrify everyone, and they kill all whom they chance to meet. They let loose a flight of arrows to which burning cotton is fastened and set fire to everything. 727 Three hours later they retire until they plan some new enterprise. They kill their prisoners with blows of clubs. If some of the prisoners are women they take them home and give them to the old men as wives and slaves. If they capture male children they regard them as slaves, but if the males are older they force them to fast, because the Caribs do not like to eat fat, and then they kill them. [375]

721 [637] The Caribs during their drinking parties, which sometimes last two or three days, make speeches to each other about the great exploits of their ancestors. This is to arouse their spirits and make them fight more bravely against their enemies. The women and the young [41] people do not understand this language. Only in the speeches which they make during the work parties, do they use a style which although very elaborate, is nevertheless intelligible to all. [376] All their harangues, which they make so frequently, are only war speeches to 266 excite themselves against their enemies. Even the human flesh they eat at this time is for this same purpose, because they eat it in such small quantities. However, I think that when they have it in large quantities they eat all they can, because I heard it said here that when they killed three of our missionaries at Puerto Rico they smoked them. But during the meal they became so greatly disgusted that they dared not look at them. [222]

When they are going to eat an Arawak there is singing, dancing, and rejoicing. At the beginning of my stay in Dominica, my host, Captain Baron, had killed and brought back an Arawak from South America. He had a great drinking party and invited anyone who wished to come. He gave each woman a part of the Arawak to cook in her own pot so that she could eat it with her husband and family who were in the assembly. This they did with great enjoyment during the day. After having drunk and been entertained in their

721 women who retell everything that has been committed by those against whom they are going to wage war. They talk about harm done by the enemy to their ancestors, even reporting what they consider insults. To quarrel with a Carib is the same as to strike him, and to strike him is the same as to murder him. When you offend one Carib you offend the whole nation. But it doesn't work the other way around; for if you do good deeds for one of them the community does not feel itself benefited.

Adter these harangues the children dance, jump, and weep, demanding that these insults be revenged. All the young men become very excited and testify to their desire and courage. Finally the old men order war.

726 Besides waging war against the French in Guadeloupe and against the English in St. Lucia, Antigua, Montserrat, and other islands occupied against the will of the Caribs, they in addition make war against the Galibis who are savages of the continent and have an alliance with the Arawaks who also live on the continent. They have no difficulty taking these enemies by surprise, for they expose themselves in their canoes and pirogues to a sea journey of at least 200 leagues. They go from island to island and predict with sufficient certainty the bad weather and storms by studying the sky and stars, about which they have an excellent knowledge.

[815 821]

Their weapons are bows of redwood and arrows made of a certain reed, the end of which, instead of being tipped with iron, consists of a very sharply pointed wood which is poisoned. They set fire to leaf-covered houses by attaching burning cotton to the end of their arrows. They do not always aim straight at their enemies but aim high and they are so skillful in this that most of their shots take effect. They can also shoot behind themselves when running away, and when they are hotly pursued at sea they stretch out full-length in their canoes in order to protect themselves, and shoot continuously without ceasing, even bending their bows with their feet. They also have spears of redwood, hard and heavy, which they hurl very well. For close fighting they use clubs which are big pieces of redwood, flat, a good inch thick, and almost half a foot wide at the end, with a length of three feet. They crush the head of their enemy as easily as we might do with a crowbar.

411 726 [773]

726 All their wars are waged by surprise early in the morning just before dawn and are accompanied by horrible screaming. To look more

●726 hideous they paint themselves around their eyes with black from the junipa /Genipa?/ apple. /When fighting the French/ they move continuously to avoid the effect of firearms, and if they see the lighted match of one of our muskets they easily avoid the discharge. They throw themselves on the ground or run here and there, moving at an incredible speed so that it is very difficult to pick a target among them. They very much fear guns; when they do not see the fire set, they say that it is the maboya, that is to say the devil, who puts in the fire.

They ordinarily fight in three groups, an advance guard, a rear guard, and the main body. When they are halted they are immediately thrown into disorder and confusion. We have a fairly easy time of it if at the beginning we show them that we have no fear, and if we are fortunate enough to knock down one, two, or three of them, for in this case they promptly retreat. They do not retreat, however, [727] without making every possible effort to retrieve the bodies of their dead companions, because they greatly fear and hold it to be a terrible dishonor to leave them among their enemies. But if we flee (or retreat in order to fight them with this strategem) or show any fear, or fire many shots without effect, then they become extremely courageous and fight furiously and do not retreat unless, they are put to the last extremity. There are already some few among them who have firearms and know how to shoot with them, and this is a very great evil. God forgive those who have given them to the Caribs!

Their defensive weapons, as I have said, are flight, lightness, and perpetual movement. They lie in their canoes in order to be sheltered from shots, for they have neither shield, nor any other thing to protect them, and are as naked in battle as they are on all other occasions.

501 Besides canoes which are made of a single piece of wood, and are not made of bark like those of the Canadian Indians, they have pirogues fashioned from two or three pieces of wood. They are much larger than canoes and carry forty to fifty men, and they put sails on them, in imitation of us, when they can get them.

727 They kill and eat their captives with a thousand ceremonies and cruelties, however not so extreme as those of the Canadians. They sometimes preserve a hand of the dead enemy which they carry in triumph and dance all about with it. They never forget nor pardon any injury which has been done them, or which they think has been done them.

173 were Galibis from the continent who branched off in order to conquer the islands. The captain who led them was small in size but great in courage. It is said that he ate little and drank even less. All the natives of the country
[m] were exterminated except for the women, who have always retained something of their own language, in order to keep alive the memory of these conquests. The captain then ordered them to carry the heads of his enemies to a place where the fathers could show them to their children and they successively to all their posterity. As a matter of fact these heads have been found by the French in the small caves formed in the rocks by the edge of the sea. They told me that they had once had kings and that the word abouyou was the name for those who carried them on their shoulders. Furthermore they said that the Caribs who had their carbet [men's house] at the foot of Soufrière on Dominica beyond d'Amichon were descended from these kings." But this good Father did not take the trouble of asking when the Caribs had ceased to have kings, which would be a fact worth knowing.

174 One can add two or three things which clearly show that these peoples are descended from Galibis. First of all there is a common tradition which all of the Caribs believe: they affirm that the Galibis, their ancestors, came into these islands in centuries past in order to fight the Igneri, who were the natives in this country. The second thing which confirms it and about which we will talk elsewhere is the diversity of the language between men and women, which still persists today. They say that this diversity had its origin at the time of the conquest, because the Galibis killed all the males of these islands and only spared the wives and daughters to whom they gave husbands from the young men of their nation. Both groups have maintained their original language. To all of this evidence must be added the general resemblance of religion, of customs, and of language. Thus there can be no question or doubt as to whether they had their origin from the Galibis of the continent.

●726 At the beginning of the occupation of Guadeloupe it was a common belief both among the Caribs and among the old French inhabitants that in addition to the Caribs who were the masters of the islands there

726 were still a few Igneri in the mountains who survived the Galibis massacre of the original inhabitants, and that occasionally these Igneri descended in stealth from the mountains and did much harm to the Galibis. But our hunters who at that time traveled all over the island had no knowledge of them.

In addition, it was said that a little time before the journey made by Father Raymond [Breton], these so-called Igneri had seized a young Negro slave woman and after they had skinned her they covered a tree with her skin. This inhuman cruelty aroused the Caribs to fury, and they gathered together and climbed up inaccessible rocks. They reached a house which they surrounded. The people inside consisted only of one man together with his wife and small child. After a weak attempt at resistance they were captured. The husband was roasted and eaten, and the woman and her child were enslaved. Five years later, Father Raymond [Breton] having returned to the area learned of a raid by the mountain people who had set fire to some houses belonging to their enemies. After loading themselves with booty they returned to their mountain settlement. This new eruption gave Father Raymond [Breton] a reason to question the Caribs. He asked whether they believed the people who made these raids were still true Igneri. They answered "no," that these mountain people were fugitive slaves called Allouagues whom they had captured in war. The captives, they said, fearing shameful servitude and afraid of being eaten, had taken to the woods and mountains where they increased in numbers because they had their wives with them.

114 Relying on the accounts of Mr. de l'Olive, of Mr. de la Ramee,
174 and of the oldest inhabitants of our islands, I emphasized the point in the first edition [1654 edition] of this history that some of the Caribs who lived in the islands before us were survivors of the Spanish massacres in the islands of Cuba, Hispaniola, and Puerto Rico. This is different from what Mr. de Rochefort would have us believe. Although it is quite difficult to tack against the wind with the native boats, nevertheless, it is not true that:

[502] "It is marvelous that the boats of the Caribs are able to tack against the wind and gain a league a day."

I myself have seen them make ten to twelve leagues per day in the face of contrary winds. Therefore the difficulty these fugitives would

tube which grows at the top of a reed. This tube is as thick as the little finger, four feet long, smooth and without joints, yellow as gold, and as light as a feather. At the large end of the tube they fit a point of green wood, or any other kind of strong, heavy wood instead of using iron. With knives they carve many small barbs in this wooden point in order that the would inflicted will be enlarged in removing the arrow. The tip of the arrow is poisoned with manchineel sap. All the wounds are deadly even when they are only at the finger tip. They also attach to some of their arrows certain fish bones as long as the hand which are found above the tail of a kind of ray, common in the Indies. This fish bone carried its own venom which is as dangerous as the manufactured variety. Some of these arrows are feathered at the end like ours. They use parrot feathers for this purpose. Their bows which are very similar to ours are made of woods such as Brazil, palmetto, and beechwood. They sometimes carry javelins made of Brazil or beechwood, which are like half-pikes with a point at the end made from the same wood. They throw these very skillfully.

721 When all is ready, the war leader holds a second drinking party or assembly, in the course of which he again decides their destination, as well as their formation in combat. They consult the devil in this assembly by means of a boye and question him about the success of the campaign, and after hearing what he tells them, which even in the opinion of the barbarians is often untrue, they finish their ofticou drinking. All of them leave drunk, bringing with them on the expedition only enough women to serve, comb, paint them with urucu, and cook for them.

● 726 When they reach the outskirts of enemy territory they do not attack carelessly, but hide themselves along some river or on some deserted island, where their enemies do not usually go. Then they send out spies into enemy territory to observe carefully their movements and determine the most suitable time for surprise. They attack their enemy only when he is unaware of them. If they are discovered while they are laying their cowardly ambushes, and so realize that the enemy is preparing himself for defense, then the war is ended. Without ceremony they fold up their baggage and return home. They are so cowardly that if they knew absolutely that one of them would

726 die in combat, they would never go to war.

If they happen upon some of their enemies going down to the sea to fish in their canoes, they let them pass. When the enemies are unable to escape, they rush them yelling and bellowing like enraged bulls. The enemies are seized, tied, and bound so thoroughly that they cannot escape. With this inglorious conquest they return filled with more pride than if they had achieved great feats and won the most glorious victory in the world.

If this [kind of] opportunity does not occur, [then] they learn from their spies where the most isolated carbets are located, because these are easier to surprise and are the weakest. These are the ones they attack. When they have decided to attack a carbet they usually wait, I do not know why, for a full moon. Just before dawn they surround the carbet. Although the carbet does not contain more than 50 to 60 men to defend it, and although they are not less than 1,000 to 1,500 attackers, they do all they can to surprise them in their beds, which fairly often happens. But if they are noticed and if the others make a vigorous defense, they besiege the place. They let loose so many arrows that the gardens around are filled and strewn with arrows.

If their enemies resist overly much they try to burn them in their carbet. For this purpose they attach some carded cotton as big as a fist to an arrow, set fire to it, and shoot it at the roof of the carbet. This roof is made of reeds, latan [palm], palmetto or leaves which are combustible and burn easily. If this arrow does not have the desired effect they shoot so many that eventually the carbet catches fire. The defenders allow themselves to burn rather than fall to the mercy of the cannibals.

If they defend themselves courageously until dawn, then when the sun rises the courage of the Caribs weakens, and the siege never lasts beyond midday. Should they lose men in the fighting, they would [727] never leave their dead and wounded at the disposal of their enemies, even if most of them should die trying to retrieve them.

If they have to fight in battle ranks (which rarely happens, and this always against their intentions), they divide themselves into three bands, without, however, observing rank and file or any other formation of a battalion. Before shooting the first arrow they make terrible, frightening yells in order to strike terror into the hearts of

726 their enemies. They renew these cries from time to time during the fighting. If the enemy gives ground their confidence swells and they are lions in courage, but if one resists courageously they lose heart and take to their heels, selling their lives cheaply.

727 Having won a victory they pillage everything in the houses, each man seizing whatever booty he can, which then belongs to him alone. They never seize the enemy's territory. Their wars have no other purpose than to exterminate their enemies in revenge for the wrongs they believe they have received. They take both men and women prisoners and assign the men to death without mercy and the women to slavery. The slave women quite often marry the victors but they are not allowed to wear the big and small leggings worn by the other Carib women. They are obliged to wear their hair short as a mark of servitude.

727 When there are enemy dead on the ground they are barbecued,
266 that is to say roasted until they are dry, and then eaten immediately. The male captives are brought home in triumph. They are starved and a general assembly is held, the captives being displayed tied up tightly. Now they give them a thousand insults and make a thousand boasts pretending that at any time they will smash their heads with clubs. The miserable and unfortunate victims ordinarily endure all of this with a calm and unmoved face, without showing surprise in any way. The prisoners even defy their captors by boasting loudly that they have eaten the fathers of the conquerors, and tell them that they /the conquerors/ will be eating their own fathers when they eat the prisoners. They add that their own relatives and friends will know how to revenge their death.

Finally the eldest gives one of the prisoners a club blow and the others are likewise killed. Now they cease the thousand cruelties which they had been carrying out. But this does not please their wives who wish the captives to endure all conceivable torments.

266 After the prisoners are killed the captors dismember them, cutting up the meat with knives and the bones with billhooks. They throw the limbs on a large barbecue over a blazing fire. The barbecue had been pointed out to the victims in order to frighten them half to death with this terrifying spectacle before they were clubbed. After this good meat is cooked the bravest roast the heart and eat it. The

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

501 person; it had a flat stern and served mainly for fishing. The rafts consisted of a series of logs, lashed to two transverse bars.

The pirogues and canoes seem to have been better finished than the *Arawak* canoes. Their sides were smoothed, polished, and often painted to represent Indians or maboya spirits. In historic times (and perhaps earlier) the pirogues had three masts and the canoes two, each supporting a sail made from cotton or from palm-leaf matting.[1] The paddles were spade-shaped, like those of the *Arawak;* that of the steersman was one-third longer than the rest (pl. 94).

484 When on a raiding expedition *Carib* men traveled alone, taking only
● [724] several women to prepare their food and to paint them with urucú. Otherwise men, women, and children traveled together. They carried their hammocks and kitchen utensils and landed at night to build temporary sleeping shelters.

457 The *Carib* were quite superstitious about traveling from island to island.
789 While at sea they ate no crabs or lizards and drank no water, for fear of not being able to reach land. They were careful, too, not to spill fresh water into the sea, for they believed that this would cause storms and a swelling of the water. When passing a place where *Carib* had previously been drowned they threw overboard food so as to prevent the dead people, now living at the bottom of the sea, from causing them to capsize. Upon the appearance of a storm cloud they all blew into the air and waved their hands to drive the cloud away. When it did become stormy they chewed manioc bread and spit it into the sea and air to appease the spirits (omicou) who were causing the storm. If the wind were unfavorable, an old man would shoot an arrow at the prow of the canoe in order to make the canoe go straight as an arrow. The *Carib* never named or pointed at the land which they were approaching, for fear that they might not be able to get ashore.

[452 The people traveled by foot when on land, felling a log or using small
854] canoes to cross streams. Burdens were carried in baskets on the back; babies were suspended in little hammocks strung around the mother's neck.

MANUFACTURES

285 **Basketry and weaving.**—Next to canoes the outstanding *Carib* artifacts were baskets (pl. 94). The men made these from *Latania* leaves, which they split, scraped with mussel shells, and plaited together. Often the baskets had double walls, separated by a lining of leaves which made them watertight. Some, made large and pyramidal, were used on the back as carrying baskets. Others, which were small, rectangular, and provided with covers, served for jewel boxes. They were supplied with a cord to be attached to the gunwales of the canoes, so that the basket would not be lost

[1] Some sources say the pirogues had topsails as well as the usual square mainsails.

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

When a man
died all the relatives examined his body to satisfy themselves that he had not been killed by sorcery. The body was washed, painted, oiled as in life, flexed, and wrapped in a new hammock. It was placed upon a stool in a grave dug in the carbet, near the wall in the case of an ordinary person but in the center if the man were prominent, its eyes were weighted shut, and mats were added to protect it from the soil. The grave was not filled for 10 days, during which the relatives brought food and water to the corpse twice a day and lamented over it. A fire was built around the grave to purify it and to prevent the deceased from catching cold. The deceased's possessions were either cast into this fire or were placed in the grave; sometimes the house was burned too. In prehistoric times a slave or a dog was killed and put in the grave to care for the dead person. If the deceased were a warrior, the chief delivered a funeral oration, extolling his exploits. There was also a feast over the grave, accompanied by dancing. The close relatives fasted and cut their hair in mourning; some time afterward they held a second feast over the grave. In the case of a chief the *Carib* sometimes burned the corpse and mixed its ashes into a drink.

764 [763 754]

WARFARE

The *Carib* posted sentinels near all harbors to watch for the approach of raiding parties. They held assemblies to decide upon war and to fix a rendezvous; at these meetings the old women harangued them on the cruelty of the enemy, the war chief exhorted them to revenge themselves, they became very drunk, and at the height of the festival they ate some enemy flesh, smoked and preserved from the last raid. Each warrior present was given a gourd full of pebbles, a string with knots, [211] or a stick with notches, to tell how many days before he had to be at the rendezvous. He spent the time repairing his pirogue and his weapons, while his wives prepared food for the raid. 721

The principal *Carib* weapon was the bow and arrow, the former 6 feet (1.8 m.) long, the latter poisoned, occasionally feathered, and provided with a separate barbed point. The poison came from the sap of the manchineel tree; the points were of fishbone, tortoise shell, or fire-hardened wood. There were also javelins and clubs (*boutou*), the latter engraved and painted with geometric and anthropomorphic designs. These clubs, which varied in length according to the rank of the owner, were used after the supply of arrows had been exhausted (pl. 93). 641

The *Carib* attempted to catch the enemy asleep in their villages. They attacked at dawn, or at night when there was a full moon. Divided into three bands, they fell upon the village, uttering war cries and shooting fire arrows (having cotton heads). 726

If the enemy resisted successfully, the *Carib* retired at noon, taking with them their dead and wounded. They might re-form for another

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

726 attack, but usually they returned home, carrying the corpses to be buried there. If the enemy were defeated, they pillaged the village and roasted
727 and ate the enemy corpses on the spot, keeping only some of the bones as trophies. They bound all prisoners and carried them back to the home village.

Each warrior kept his female captives and her children as slaves, incorporating them in his family. The male captives were tortured, killed, and eaten at the feast celebrating each victory. For 5 days beforehand each prisoner was kept without food in the house of his captor, bound onto one of his hammocks. Then he was brought into the carbet, where the villagers had assembled. They thrust burning brands into his sides, cut his flesh and rubbed in pepper, and shot his body full of arrows, trying (usually without success) to make him cringe. Then one of the old men of the village dispatched him with a club. The *Carib* cut up his body, washed the flesh, and roasted it, catching the fat in gourd containers. This fat was kept by the chiefs, who used it to season the food during later feasts. Some of the flesh also was kept until later, but most was eaten then with many signs of enjoyment. The most courageous warriors received the heart, the women the arms and legs, and the other men the rest of the body.

At this time the chief recounted the exploits of the warriors, and they took the names of the enemies they had killed. A sponsor was chosen to present the new name, and he received gifts of ornaments in return. At this time, too, the fathers gave their daughters to the successful warriors to be their brides.

ESTHETIC AND RECREATIONAL ACTIVITIES

532 **Art.**—The sculpture of the *Carib* was not so well developed as that of the *Arawak*, but they did fashion images of their maboya (evil spirits) from stone and wood for use as amulets and as adornments to the sterns of pirogues. They also carved small dolls of wood for the children and engraved biomorphic and geometric designs on clubs and gourds. There are petroglyphs in *Carib* territory, but they were probably made by the *Arawak*. Painting was done on canoes, hammocks, and gourds; as in the case of engraving, the designs were either biomorphic or geometric.

526 **Games.**—The *Carib* were fond of wrestling and of boat races. When wrestling, the two contestants held each other by the upper arms while each attempted to throw his opponent to the ground.

527 **Feasts, dances, and music.**—Carib feasts were held frequently: To decide upon warfare; to celebrate victories, the birth of the first male child, or cutting the children's hair; to initiate a new warrior; to observe clearing of new fields, cutting down trees to make a new house, launching a new vessel, or recovery from a disease. They were organized by one

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

covery, remains in any island of the group. All have perished, leaving behind them only these mute memorials of their former existence there; and all we have to inform us else, is the scant information to be gleaned from the pages of historians, who, at the best, could not appreciate the value to the present age of ethnological material considered strictly as such. Only in casual manner, and merely as incidental to the historical narrative, are we informed of the most valuable "finds" of Columbus when he discovered this so-called New World.

THE CARIBS OF THE LESSER ANTILLES. But, although no living link connects the present with the first voyage of Columbus, yet, as we know, there are to-day alive some descendants of the people discovered on his second voyage. It was in 1493, that, sailing farther to the south than previously, he first made land about midway of the chain of islands now known as the Lesser Antilles, extending in a general line from Puerto Rico to the north coast of South America, describing the arc of a circle more or less regular, and within the tenth and twentieth degrees of north latitude. Strictly defined, they lie between the twelfth and eighteenth, and are mainly of volcanic origin. Here dwelt the Caribs, a warlike people, who had conquered all who had hitherto opposed them, at the time of their discovery by Europeans, and who had reached as far northward as Puerto Rico, in their devastating advance. The residents of that island, as well as those of Santo Domingo, and even of Jamaica and the Bahamas, were living in dread of their incursions, at the time a more powerful and remorseless enemy appeared, in the shape of the foreign adventurers from Spain. Beyond Puerto Rico, looking east and south, no trace exists of the residence in the lesser islands of the same people who inhabited the Greater Antilles, except in vestiges of subjugated tribes.

Columbus first landed at the island of Guadaloupe, there making the important discovery of the Caribs, or can-

[pp. 270 - 294 not processed]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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#824 The tubers of X. atrovirens Koch & Bouché
[262] and *X. violaceum* Schott constitute one of the staple starchy foods of Dominica while the young leaves of *X. brasiliense* (Desr.) Engl. are one of the prime ingredients of the famed « calalu » soup, a popular Creole dish.

[252] The Caribs cultivate tanias both as a food and green. When prepared as a green the « heart » (the unopened leaves) is boiled and eaten. Other authors (7) (15) mention a red-ribbed leaf variety, [289] « chou poivré », whose juice the Caribs rubbed on themselves as ● [26] a charm when going to war. Leaves of the red-ribbed variety, [278] known today as chou froidure (pronounced « chou fwedi »), are made into an infusion used against chills; and the same variety is an ingredient in another tea discussed under *Myrcia citrifolia*.

Specimen citation: 2466.

BROMELIACEAE. Pineapple Family.

Ananas comosus (Linnaeus) Merrill, Interpr. Rumph. Amb. 133. 1917.

Ananas sativus Schultes f. ex. R. & S. Syst. 7: 1283. 1830.

Ananas ananas Cockerell, Proc. U. S. Nat. Mus. 19: 776. 1897.

Ananas, Pineapple. — *tilisus* (« prickly »); *kurdus* (fiber-yielding variety).

A native of Brazil, the pineapple has been widely cultivated for its fruits in the tropics and subtropics of both the New and the Old World. Strong white fibers, which are utilized for cloth in various parts of the world, are obtained from the leaves (22). The Barama River Caribs make an alcoholic drink from the grated pulp. First mention of the pineapple is by Peter Martyr who records its discovery by Columbus on Guadeloupe in 1493 (21).

[262] [273] [278] Several types are cultivated by the Caribs of Dominica. The fruit is eaten; a fermented beverage is made from the peeled skins steeped in water; while the fruit itself, as well as this drink, is considered to be good for urinary complaints. The small, [87] green, immature fruit or its juice is, on the other hand, well known to these aborigines as an abortive agent.

[283] Le pite (Carib: *kurdus*[16]), an important cultivated fiber plant

[16] Dr. L. B. Smith has determined that le pite of Dominica is not a species of *Bromelia* as was at first thought but actually a species of *Ananas*, most